

that when this transitory life is ended, I may begin  
 a better, even a blessed life in heaven, through Je-  
 sus Christ my Lord and blessed Saviour: In whose  
 name I c  
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erfect prayers, in  
 which hee himselfe  
 Father which, &c.

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that so  
 praise  
 Jesus C

my lives also, may  
 towards us, through  
 , Amen.

I S.



ing to Order.

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AN 9 Sept. 1646  
ANTIDOTE  
FOR 3.  
Troubled Soules.

Or,  
*The Fruit of Repentance.*

Taken out of the Word of God, and  
Delivered to *Thomas Jones* of the City of *Hereford*,  
who was many yeares afflicted both in body and in  
minde, for violating or prophaning the Lords Sab-  
bath day : And thinking this Antidote to be part  
of the Talent which the Lord gave him since he repented  
for the same, being commanded in his sleep to give an  
account thereof, he hath thought it requisite  
to publish it for the good of all  
penitent Sinners.

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Rom. 8. 18.

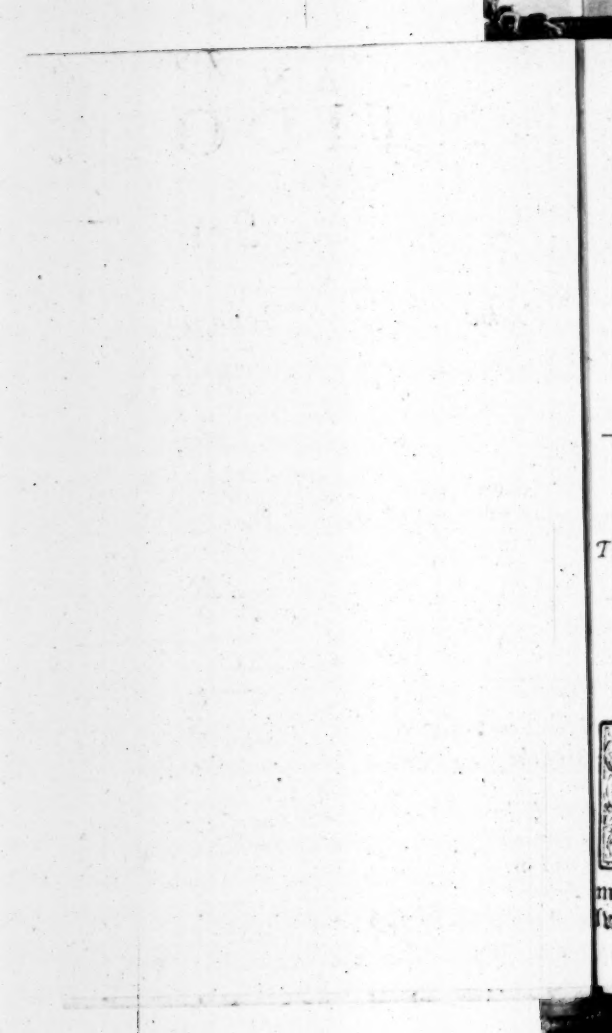
*I account the afflictions of this present life not worthy  
of the glory which shall be shewed unto us.*

2 Cor. 4. 17.

*Our light affliction which is but for a moment,  
worketh for us a far more exceeding and eter-  
nall weight of glory.*

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London, Printed for *John Wright*, at the signe of  
the Kings head in the Old Bailey. 1646.





## The Fruit of REPENTANCE.

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Acts 2. 38.

*Then Peter said unto them, Repent and be baptized every one of you in the Name of Iesus Christ, for remission of sinnes, and ye shall receive the Holy Ghost.*



**W**e heard in the former verse the question of these pricked hearts, to Peter and the rest of the Apostles. Men and Brethren, What shall we do? Teaching us how much it imports every Soule to seek for the way and meanes to Salvation. We proceed now to the answer given from the mouth of Peter, prescribing the

## *An Antidote*

means of salvation in this verse now read unto you: which are two: first Repentance, then Baptisme, afterwards he perswades them to the practise thereof, in the next verse. At this time only of the first means of Salvation, that is, Repentance.

The Doctrine is,

That he that will be saved, must repent. Men and brethren (say they) what shall we do? meaning, to be saved, as the Gaoler expresseth himself. Repent, saith Peter: as if he should say, If ye repent, ye shall be saved; but if ye will not repent, ye shall not be saved. Except ye repent, saith our Saviour, ye shall all likewise perish. Luke 13. 3.

The reason is, first, because we are all by nature sinners, and consequently under the eternall wrath of God, children of wrath, and there is no means to avoid Gods eternall curse and wrath, without repentance. O generations of Vipers, saith John the Baptist to the Pharisees, Mat. 3. 7. Who hath forewarned you to flee from the wrath to come, bring forth therefore fruit meet for Repentance. As if he should say, You think your great holinesse that was shall save you, but who hath taught you to escape the wrath of God thereby? Let me teach you, if you will escape the wrath to come, trust not to your holy religion, but for you make good your repentance.

Secondly, on the condition of repentance God hath promised what Christ hath merited, that is, pardon of sin, Eze. 1. 16. The Prophet exhorteth, Wash you, make you clean, put away the evil of your doings, cease to do evil, learn to do well, that is, Repent: And then

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then in the eighteenth verse he promiseth, Though your sinnes be as scarlet, yet they shall be as white as snow; though they be as red as crimson, yet they shall be as wooll, Act. 5. 13. The Apostle saith, The God of our Fathers hath exalted Christ to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. Pardon of sin, upon repentance. So then, without repentance, there is no means possible to escape the wrath of God. Upon repentance, God hath promised pardon of all sins, even as Christ hath merited. If any might be saved without repentance, then Christs disciples might be saved: but our Saviour tells them, Except ye repent, ye shall all likewise perish. And if any might not be saved with repentance, then these murderers of Christ would not be saved. Yet Peter saith, Repent, and ye shall be saved. Upon this string all the Prophets harped, Repent, Repent. This was John Baptists first Sermon; this was the thing that Christ did preach first, and this must be the burden of our song unto the end of the world, Luk. 24. 37. It is necessary, saith our Saviour, that repentance and remission of sinnes be preached to all Nations. We preach nothing without repentance, yea, there is no salvation without repentance. Now it will be necessary to shew what repentance is: The nature of repentance is a large thing, much hath been written of it. I will give you therefore briefly the cheif part of repentance. In repentance there is the work of God, and the work of man: Gods work is Regeneration a new creation, which makes a man a new creature, by taking

## *An Antidote*

way the stony heart, and giving him a heart of flesh in the place of it: and this is done by a two-fold grace.

First, Preventing grace, which pricks and breaks the heart. Wherein he is a meeke patient.

Secondly, Subsequent grace, enabling a man to the practice of repentance.

Man's work in repentance stands chiefly in two things, Mourning and Turning, as the Prophet Joel expreſſeth it, Joel 2. 12. Turn to the Lord with fasting, weeping and mourning, rent your hearts, and turn to the Lord. There are the principall parts of repentance expreſſed.

First then, in repentance there must be a mourning of the heart with godly sorrow for sin, chiefly because God is offended, and Christ pierced, otherwise it is not godly sorrow. This the Apostle, 2 Cor. 7. 10. makes the first and chiefest wheel in the clock, or the first mover to repentance. Godly sorrow causeth repentance unto salvation, not to be repented of. If the heart be first broken with godly sorrow, the repentance is from the heart; else howsoever it doth appear, it is but hypocrisie, it tends to the greater damnation.

Secondly, after mourning there must be a turning, Act. 3. 19. Repent and be converted. This conversion must be from sin to God.

First, it must be from sinne. Repent, and turn your selves from all your transgressions, saith the Lord, Ezek. 18. 3.

Secondly, this turning must be to God. Repent and



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and turn to the Lord, saith the Apostle, Act. 26. 20.

Now this turning or conuersion must haue three properties.

It must be {  
1 Inward.  
2 Outward.  
3 Uniuersall.

First, it must be an inward turning, a change of the heart, Joel 2. 12. with all your heart, Ezek. 18. Make you a new heart and a new spirit. This inward change must be by mortifying our concupiscence, by purging out corruption, hiding the Word in our hearts, cherishing the motions of the Spirit. Truth in the inward part, hating sin, and delighting in holinesse.

Secondly, it must be outward. Cast away from you all your transgressions wherewith you have transgressed, Ezek. 18. 31.

Thirdly, this turning must be uniuersall, as with all the heart, so likewise from all sinne: As the Prophet requireth, Ezek. 18. 30. 31. Turn your selves from all your sinnes, and cast away all your transgressions. Secondly, it must be a turning to all good works, Jam. 2. 10. If a man keep the whole law, and offend in one point, he is guilty of all. Thus you see the hate of it: the Definition is this:

Repentance is the work of the Spirit of God, whereby a sinner mourns for his sin, and turns to God in all holy and hearty obedience.

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The use is first for trial. Thou hopest to be saved, and who doth not? But if thou wilt be saved, thou must repent. Art thou regenerated? Hast thou received the Spirit of grace? Art thou become a new creature? Hast thou mourned in secret with godly sorrow for sin? Is there no sin that thou lovest or allowest? Is there no sin but thou hatest, no duty but thou doest (or desirest to do)? Then thou hast repented, else no repentance, no hope of salvation.

The second Use is for reproof and terror to all impenitent persons, who had never the grace to mourn for their sinnes, or turn from them to God. Do we not see that the most live in abominable sins, wearing, drunkenness, whoredome, fraud, lying, perjury, contempt of Gods word, prophaning of the Sabbath, drinking iniquity, as the Axe drinks water, thinking they shall never have enough? And how few of these repent? If without repentance, no salvation: what will become of these wretches that live in open practise of abominable sins? Others think themselves in a good estate, because they are not so bad as others, they are honest civil men needing no repentance, they know no hurt they have done, what shall they repent of? they do no man wrong, they keep the Church, are good natured & bountifull. But what are all these but splendida peccata? And what is their reward but the wrath of God? Others are so pure in their own eyes, that they think themselves past repentance, so clean, as they need no repentance. But Publicans and sinners shall enter into the Kingdome of heaven as soon as they, and  
sooner

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Sooner too. And by how much the more cleaner they are in their own eyes, by so much more hatefull are their hearts to God. Like Baalam they will cry, O let me die the death of the Righteous; but never, let me live his life. They will fast and put on mourning countenances; in time of judgement they will seem to mourn, but the oppressed find no ease from them: when the storm is past, they are even as Ahab, more wicked then before. Some talk of repentance, but know no more then brute beasts what repentance means. Some, yea the most, in time of sickness talk of it: O, if they should live, then they would become new men; if they die, then surely because of this they must go to heaven, charity thinks the best: But if they live, with the dog they return to their vomit, and with the swine to her former wallowing in the mire. Some indeed will mourne, and seem to repent and make restitution: but remember Judas, all this he did, yet he hanged himself. It is either shame, or to quiet a brawling conscience, or the praise of men that makes them do so. They sorrow not for sin, because they have grieved God: they return from one sin to another, from prodigality to covetousnesse. If such repentance, which is but only a shew, were true repentance, then we should have many Repentants; But who can find one true Repentant in this day-light of the Gospel? Behold thou wretched sinner, the gate of hell opens for thee, Gods curse hangs over thy head, thy life is short, and Gods judgement sharp, thy conscience shall be ransacked, by thoughts and deeds laid open, thy self accursed to the

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## *An Antidote*

the pit of Hell, where thou shalt haue easelesse, endlesse, and remediesse pains. If one be rewarded with that curse, if one sin deserues the curse, what will all thy cursed sins deserue?

But God is mercifull, and Christ died for sinners, that is my comfort, say many.

Ans. Yea, but God is iust likewise, mercifull indeed to the Penitent, but iust to the impenitent: And Christ died only for the penitent. God hath been mercifull unto thee, he hath giuen thee means of repentance, and called thee to repentance; but if thou repent not, the mercy of God which thou hast abused, the blood of Christ which thou hast despised, and the Word which thou hast neglected, shall rise up in iudgement against thee, and a thousand millions that haue not grace giuen to them, as if hath been offered to thee, they shall rise up in iudgement against thee. Therefore it is better (if thou couldst) to say, Christ did not die for thee, and God is not mercifull. Know that thou treasurest up wrath against the day of wrath. And if thou dost giue us the lie, Moses propheseth, Deut. 29. 19. When he shall heare the words of this curse, he shall blesse himself in his heart, saying, I shall haue peace, though I walk according to the stubborne of mine own heart: Thus adding drunkennesse to thirst. The Lord will not be mercifull unto him, but the wrath of God and his ieaousie shall smoke against that man, and euery curse that is written in this book shall light upon him, and the Lord shall put his name out from under heauen.

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The third Use is, to exhort us, as we hope to be saved, to apply our selues to the practise of repentance, to mourn with hearty sorrow for sinne, to returne from all sinne to God, to the conscionable practise of all good workes. Doth not euery soul desire to escape the wrath of God? (without repentance, if it were possible.)

Quest. But what shall we do to repent?

Ans. It is God that workes it in us. Therefore seek to him for it. Now the means that he useth in working is his Word, his Spirit, and correction. By his word he teacheth and worketh repentance in the heart. Thus Paul tels us, that his preaching was to turn the Gentiles from darknesse to light. The Word is a hammer to break the stony heart, it is a fire to purge out dross and corruption, of force to conuert the Soule, as David saith, Psal. 19. It regenerateth, sanctifieth, and quickneth the soul to newnesse of life. Whosoever then will repent, must lend a diligent eare to the Word of God, and they that despise it, must neuer look to repent: Did men consider this, they would either giue off hope of their repentance, or be more constant in hearing the Word when they be.

Secondly, Gods spirit is the means whereby repentance is wrought in the heart. Repentance is the work and gift of the Spirit. Therefore while we hear Gods word, we must pray, sigh, groan, and cry unto him for his Spirit, acknowledging we can do nothing of our selues, but his Spirit must work euery grace in us.

Thirdly

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Thirdly, Gods corrections are an ordinary meane, not of themselves, but by the blessing of his Spirit, whereby he works repentance in the heart. Thus Manasses brought to chaines, was brought to repentance: Thus the Thief crucified with our Saviour, learned to repent. Hos. 6. 1. Come (say they) let us return to the Lord, he hath smitten us, he hath torn us.

First therefore, if we will repent, we must be diligent in attending to the Word, and praying for his Spirit, so to make good use of corrections, to take notice of Gods end, and hand in them, and learn to see the cause of them, which is our sinne; That we sorrow for those sinnes which haue brought such correction upon us.

Secondly, if we will repent, we must labour for a thorough knowledge of our own estate, What we are of our selues by reason of our sinnes, and likewise the curse of God that is due unto us. To that purpose we must examine our selues by reason of our sinnes, our hearts and liues, by the law of God, and then we shall see our sinnes, the number of them, and the hainous nature of them. After I was instructed (saith Ephraim) that is, after I came to the knowledge of my self, I repented, not till we be brought to the sight of our miserable estate, till we be brought to this perplexity, with these pricked hearts, that we know not what to do, can our hearts repent.

Thirdly, labour for faith to apprehend the promises and mercies in Christ Iesus: for though Repentance & Faith grow together in time, yet in nature faith is the moving cause of repentance; Faith and

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## *for Troubled Soules.*

confidence in Gods mercy that he will receive us, is a moving cause of Repentance.

Will a man believe the promises of God, and apprehend the mercies of God in Christ by faith, though he be terrified by iudgement, yet he doth grow obstinate, and neuer humbleth himself by Repentance.

### **Motives to perswade us to Repentance.**

What needs more then this? He that will be saved must repent, without repentance nothing can be expected but damnation: more particularly consider,

#### **1. Motive.**

First, Gods mercy and loue: God is a mercifull God; and that should draw our hearts to repentance, Joel 2. 12.

The Prophet useth this argument, Turn unto the Lord with all your heart, rent your hearts, and not your garments, &c. so; he is a mercifull and gracious God. There is mercy with thee that thou mayest be feared (saith David) as if he should say, if thou wert not a mercifull God, to what end were it to repent? But seeing thou art a mercifull God, it is to some purpose to repent: great is the mercy and loue of God to penitent sinners: Let the gift of his only begotten Son to the cursed death of the Crosse witness: Is God so mercifull to us, and shall we offend him still by our sinne? Shall we be so hard and unmercifull to our own souls, to whom God hath been so mercifull?

The second Motive is, The consideration of Christs

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Christs death and passion should moue us to Repentance: Was he pierced for our finnes, did he suffer the cur'e of God for our sins? How then should our finnes that pierced him, pierce our hearts with grief? Z. ch. 12. 10. As he did those.

Beloued, hath Christ suffered such things for us, and shall we crucifie him afresh with our finnes? Shall we trample his blessed Body and Blood under feet, and contema so great a salu. tion?

The third Motiue may be taken from the means and gracious times wee enioy. This argument Christ and John Baptist in their preaching used to moue the people to Repentance. This is the time of grace and saluation, now is Gods grace plentifully powzed out; if these times and meanes will not moue thee, it shall be easier for Tyre and Sydon at the day of iudgement, then for thee.

The fourth Motiue may be taken from the consideration of the Evils of impenitencie, even in this life.

First, Tempozall Iudgement that God hath in store for the impenitent and hard-hearted persons that go on in their wickednesse. Rev. 2. 21, 22. I gave her space to repent, and she repented not. What then? Behold I will cast her in a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And looke thou impenitent heart for the like. This I will do (saith the Lord) Amos 4. And because I do thus unto thee, prepare thy heart to meet thy Lord, O Israel.

The second evil of impenitencie in this life, is that



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ther hardnesse of heart, or horror of conscience: For an impenitent person, when hee hath much offended his conscience with long custome of sin, must needs be filled with great horror. As Cain and Judas, which made them desperately cast away themselves. And if he bee not thus filled with horror, yet he is possessed with great hardnesse of heart, which is the greatest iudgement that he can have inflicted upon him in this life.

And it followes in the third place, why thou after the hardnesse of thy impitent heart treasurest up for thy selfe wrath against the day of wrath. The more sin thou committest, the longer thou livest in sin and impenitency, and the more wrath dost thou treasure up for thy selfe.

The fifth motive is taken from the benefit of Repentance in this life, first it obtaines an assured pardon of all sin, which is the cheifest happinesse in this life: thy sins shall be washed away by the blood of Christ. Thus saith Christ to the penitent woman that washed his feet with her teares, Thy sinnes are forgiven. Of the penitent Publican he saith, This man went home justified. So the penitent person ever obtains pardon and remission of all his sinne, and is iustified in the sight of God.

The second benefit is the removall of all afflictions, Jer. 18. 7, 8. I will speak suddenly against a Nation or against a Kingdom, to pluck it up and destroy it: but if this Nation shall turn from their wickednesse, I will repent of the Plague I thought to bring upon them. If thou repent, God will repent of the evil.

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evil. Thus Ninive found by experience. When wicked Ahab did but hypocritically humble himself before the Lord, the Lord was pleased to deferre the Judgement threatned. How much more when a man applies with a sincere heart to repent of his sins before God? Yea, it will remove Judgement already fallen. This the Lord promisseth, Chron. 7. 4. If God hath smitten thee in thine estate, or otherwise for thy sinne, yet humble thy self, and the Lord will pardon thee, and heale thee, or at least, if he remove not thine affliction suddenly, it shall be for thy good, for he will sanctifie them unto thee. Thus did God to David, when he had afflictions: which because they were scandalous, could not be easily and suddenly removed: yet, saith he, it was good for me that I have been afflicted.

3. It is a means to obtain temporall blessings. Joel 2. The Prophet exhorteth them to repentance, adds in the 14. verse, who knoweth if God will return and leave a blessing behind him? The Prophet seems to make it doubtfull, yet it is without all doubt, all question: and in the 18. verse he saith, If they repent, he will be jealous of their land, and pittie his people: yea, behold I will send you Corn, Wine and Oyle, and ye shall be satisfied therewith, and I will make you no more a reproach among the Heathen. So repentance is a means to obtain temporall blessings in this life for the maintenance of our estates.

Lastly, it is a means to obtain increase of grace with peace of conscience, and increase of joy and com-

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fort. Thus Saint Peter exhorts, Repent (saith he) and then he promiseth the gift of the Holy Ghost should flow forth to them, and after grace folowes peace and spirituall joy, Christ will make thee partaker of true ioy, he will dwell with the humble, and rebive their spirits. The first Motive to perswade us to Repentance, may be taken from the consideration of our baptisme, we have set our hands to the seal of baptisme to bind us to the duty of repentance, therefore we are bound to it by our own leale, our own promise and vow.

Again: Repentance makes our persons & woorkes acceptable to God, the broken & the contrite heart is acceptable to God. A broken heart (O Lord) thou wilt not despise.

Another Motive may be taken from the consideration of the last iudgement. Now God wisheth all men to repent, because hee hath appointed a day wherein he will iudge the world with righteousness saith Saint Paul. Then shall their sinnes be laid open. Let us bethink our selves in what estate we would be found before the great Judge at the last day, whether with our sinnes remaining, or pardoned and forgiven.

Lastly, consider the wofull estate of sinners in hel, and the blessed estate of the penitent in heaven. Let the consideration of all those things move us to turne to God by repentance, and make conscience of a new life.

But some will say, repentance is a bitter thing.

But he that will taste of the sweetnesse of salvation

## *An Antidote*

tion, must partake of the bitterneſſe of repentance.

Is repentance a bitter thing? know then that the fruit of impenitency is more bitter. Nay, though repentance be bitter to fleſh and blood, yet God haſte- neth ſuſed grace into the repentant ſoul, it doth be- comen'weet unto him. But ſome will ſay, if I ſhould ſet my ſelfe to the praſtiſe of repentance, it will be my undoing. I ſhould loſe my gaine. But tel me, what will it auaile thee to win the whole world, and to loſe thine owne ſoul? Now if thou wilt beleeue Chriſt, thou ſhalt gaine an hundred fold, Mat. 19. 29. The gaine that thou haſt by impenitency, what is it but the cauſe of Gods indgements againſt thee? Seeſt thou ye impenitent wretches, weepe and howle, your garments are mothy-eaten. You treaſure up riches here to increaſe Gods vengeance hereafter. But repentance gains Gods bleſſing in this life, and a Kingdome in the world to come.

Now ſome will ſay, I would faine repent for my ſinnes, but I am ſo cumbered with the things of this life, that I cannot apply my ſelfe unto it.

But caſt off the incumbrances of this world firſt, and know that repentance will not hinder thee in thy honeſt calling.

Some other would ſay, I am willing to repent, but I am ſo intangled with carnall friends, that I ſhall diſpleaſe them, and I ſhall have a weary life with them. But he that forſaketh not father and mother, and brother and ſiſter, and all things elſe for my ſake (with our Saviour) is not worthy of me. Wilt thou deſpiſe God and Chriſt, and thine owne ſoule for thy carnall

## for Troubled Soules.

naill friends? Repent; then God and Christ, and all the Saints and Angells will be thy friends.

Now others will say, I purpoe to repent, and cannot yet apply my selfe unto it. But when dost thou purpoe to repent? Is the time in thy hand? Thou knowest not how suddenly thou shalt be cut off, therefore deferre not the time of thy repentance. Doe we not see many in their youth, health, and wealth quickly gone? And dost not thou by delay make the burthen heavier? encreasing thy sinne? Is not the worke harder when thou dost performe it then? In the meane while thou art the Devils slave. Yet suppose thou dost intend, according to thy promise to repent in thy sicknesse, or in old age, thou shalt find as the burthen is greater, so the taske to be more hard and difficult, when sicknesse comes, and old age is burthen enough of it selfe, and needs not any greater.

Lastly, consider, the gift of Gods grace is not in thy power.

Now is the day of grace. now is the appointed time, and if thou wilt not now accept his grace offered unto thee, when thou callest hereafter upon him, how knowest thou if hee will hear thee, seeing now thou refuseth grace when it is offered thee? If ever thou meanest to repent, now is the time, slight not the grace of God, now it is offered unto thee.

Some will say I have repented already: but if thou hast, thy repentance must be perpetuall and continuall, it is not the worke of a day, but of a life. As long as thou breakest thou dost sinne; therefore repent as oft as thou sinnest. Betake thy selfe to a  
more

## *An Antidote*

more deep search renew thy repentance daily, looke back to thy former sinnes, and life, to thy birth and corruption, and know that the more thou repentest, the more sweet and easie will thy repentance be, and at last nothing will comfort thy soule so much as repentance.

The last use is for comfort to all those that have repented indeed, they shall be saved: thou shalt lose nothing by thy repentance, thou shalt have great recompence, thy prayers shall be acceptable to God, thou shalt have peace in death, boldnesse in iudgement, and glory in Heaven.

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General



GENERAL  
R V L E S  
Of a Godly Life.

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*He's only wise, who God doth know,  
And doth by life his knowledge show.*



Every day thou drawest neerer to thy *Death, Iudgement* and *Eternity*. Therefore thinke every day how thou mayest be able to stand in that most strict and severe *Iudgement*, and so live for ever. Look diligently to thy *thoughts, Words, and Deeds*, Every evening think thou shalt dye that night, Every morning thinke thou shalt die that day. Doe  
not

not deferre thy conversion and good works  
till to *Morrow*; because to morrow is un-  
certaine, but *Death* is certaine, and hangs  
over thy head every day. Nothing is more  
contrary to Godlinesse than delay: If thou  
contemnest the inward calling of the Holy  
Spirit, thou shalt never attaine to true con-  
version. Deferre not thy conversion and  
good works till thine old age, but offer un-  
to God the flower of thy youth. It is uncer-  
taine whether the young man shall live till  
he be old: But it is certaine that destruction  
is prepared for the young man that is im-  
penitent. No age is fitter for Gods service  
than youth, which flourisheth in body and  
minde. For no mans sake undertake an e-  
vill cause, for it is not man, but God that  
shall hereafter judge thee; do not therefore  
preferre the favour of men before the grace  
of God. In the way of the Lord either we  
goe forwards, or else we goe backwards.  
Therefore examine the life every day, whe-  
ther thou goest forwards or backwards in  
the study of piety; to stand in the way of  
the Lord, is to goe back; Delight not then  
to stand still in the course of godlinesse, but  
study



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Study alwayes to walke in the way of the  
Lord, let thy conversation be evermore  
courteous unto all, grievous to none, famili-  
ar with few. To God live piously, to thy  
selfe chastly, to thy neighbour justly. Shew  
favour to thy friend, Shew patience to-  
wards thy enemy, Shew thy good will to-  
wards all, and thy bounty to whom thou  
art able. In thy life die daily unto thy selfe,  
and unto thy vices. So in death thou shalt  
live unto God.

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*F I N I S.*

NOTE

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